that evolves the destinies of nations out of the ruins of the past ever towards the glories of the future. He is the wisdom that dwells in the heart of the sage, that works in the arm of the mechanic, that out of uncouth raw material shapes useful forms and figures. He is the wisdom that separates man from man that each may work out his own destiny and again unites soul to soul in a universal purpose. He is the wisdom in the inspiration of the poet, in the search of the historian, in the observation of the scientist, in the self-forgetfulness of the patriot.

He reveals Himself to us with all His designing wisdom in this vast universe—universe, grand and beautiful with its sun, moon and stars, its hills, rivers and seas, its minerals trees and animals—and in all the varied wonders and glories of creation. It is His *Jnanam* that confronts us wherever we turn our eye, in the coincident mathematics of plant and planet; in the untaught geometry of the bee-hive; in the admirable correlation of lung and air, sound and hearing ; in the mutual ministries of male and female, life and death, matter and spirit; generally in the mechanical adjustments and organic adaptations between the terrestrial and celestial

economies of the universe, the progressive accommodation of external nature to the moral, intellectual and physical constitution of man. In fact, it is His *Jnanam* that has constituted the whole world as one organic and articulated system, its various parts related to one another as means and ends and all serving the purposes of life and mind. For instance, air in itself seems to be purposeless except in relation to living organisms. The same may be said of light in its relation to the eye, of sound to the ear, of food and drink to the digestive organs.

The minutest constituents of the inorganic and organic world, of which there is not one particle but has its functions to perform, our own senses and intellect bear the unmistakable stamp of His Immanent Intelligence and wonderful design—